

the Alliance Weekly

JUNE 27, 1956

OF RELIGION

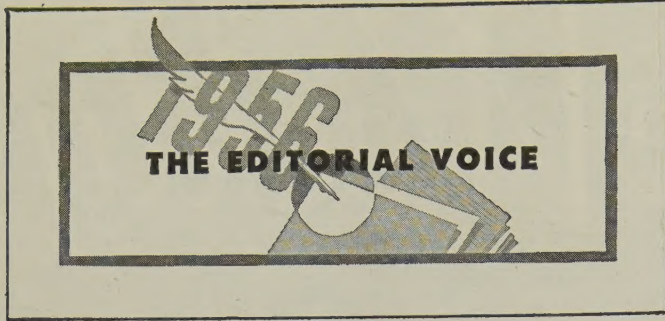


MONKMEYER

CHIEF STANDING BEAR, A SIOUX INDIAN

In this issue

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HOPE, THE UNIVERSAL TREASURE

1. *The Preciousness of Hope*

Among those treasures with which we are all endowed by nature, hope stands by itself as being at once the most precious and the most treacherous.

Just because hope is so common we accept it as a matter of course, without realizing how precious it is. Without it life in a fallen world would be unbearable; without it the zest for living would disappear almost at once; without it one hour of adversity would break our spirits and drive millions to suicide. It is not too much to say that if all hope were destroyed within the human breast, the race of mankind would die out altogether in a very few years. Even the procreative drive and the instinct for self-preservation would hardly be strong enough to save from extinction a race from which all hope had fled.

Hope is a nurse and comforter and enables us to go on after every reason for going on has disappeared. Hope has sustained the spirit of the shipwrecked sailor and given him strength to stay alive through the long days that seemed years till help and rescue came; hope has steeled the patriot to fight on and win at last against overwhelming odds; hope has saved from insanity or suicide the prisoner in his lonely cell as he checked off the years and months and days on his homemade calendar; hope has enabled the sick or injured man to wait out the pain and the nausea till health returned and the suffering ended; hope has made light the feet of the traveler hurrying home in near exhaustion to the bedside of someone he loved.

In the dealings of God with men hope has held a noble place. The expectation that Messiah would come cheered Israel in her years of victory and kept her from despairing in her periods of captivity and dispersal. "They that feared the Lord" have often had rough going. "They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and in caves of the earth." That is a New Testament tribute to Old Testament saints; but the record of Christian times is fully as grim and sometimes worse. Only the strength of a great expectation enabled the suffering saints to hold out to the end. The

cheerful hope of better days allowed them not only to endure the pain but to sing and rejoice in the midst of it.

So strong, so beautiful is hope that it is scarcely possible to overpraise it. It is the divine alchemy that transmutes the base metal of adversity into gold. In the midst of death Paul could be bold and buoyant because he had firm confidence in the final outcome. "For we which live are always delivered unto death for Jesus sake," he said, but his heart remained cheerful knowing that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:11, 17). His lovely little benediction pronounced over the Roman Christians shows how faith and peace and joy live with hope like four fair sisters dwelling in the same cottage: "The God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."

Faith is confidence in the character of God and hope is the sweet anticipation of desirable things promised but not yet realized. Hope is an electronic beam on which the Christian flies through wind and storm straight to his desired haven. To the child of God hope is a gift from the heavenly Father "which hath loved us, and hath given us everlasting consolation and good hope through grace" (2 Thess. 2:16).

The Christian's hope is sound because it is founded upon the character of God and the redeeming work of His Son Jesus Christ. For this reason Peter could call it "a living hope." It is living because it rests on realism and not on fancy. It is not wishful dreaming but valid expectation with the whole might of the Most High God behind it.

THE DUTY OF STUDYING THE BIBLE

The Scriptures are given to us as a rich mine, in which we may labor and appropriate to ourselves all the treasures we find; and the more diligently we labor and the more wealth we obtain so much the more is the Giver pleased.

As we cannot be too careful not to pry into things secret, so we cannot be too diligent in searching into everything which God has revealed. And if we search in the manner which He has prescribed we shall make all the good things contained in the Scriptures our own, in a still higher sense. We shall make that God, that Saviour, that holiness, that heaven which the Bible reveals, our own forever, our own to possess and to enjoy. In short, every truth which it reveals is ours to enlighten us, every precept is ours to direct us, every admonition is ours to warn us, every promise is ours to encourage and animate us. For these purposes God has given them, and for these purposes we are to receive them.—E. PAYSON.

Try to analyze your own ideas of happiness and you will find that ultimately it must rest in God.—GROU.

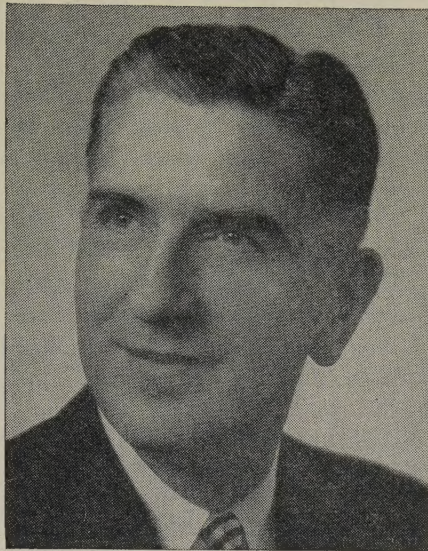
Tight Spots in the Christian's Life

By REV. T. J. SPIER

A GOSPEL song entitled "It Took a Miracle" expresses an essential element of the Christian life. Miracles cannot be disassociated from the life of faith in Christ. Dr. Sidney Cox recently made this statement: "The Christian life is just one tight spot after another," and many of us have found that to be true.

We are inclined to use the term "miracle" only in connection with wonderful healings and to stop there as though that exhausted the subject of God's miracle-working power. It has been well said that the greatest miracle of all is that the mysterious work of the Spirit that transforms the repentant sinner from a servant of sin into a saint of God. The glorious reality of His having delivered us from the power of darkness, and . . . translated us into the kingdom of his dear Son" (Col. 1:13) is hard to explain.

A Christian cannot continue to live the Christ-life without the presence of the miracle-working Christ. We cannot live by what is ordinary. The miracle of sanctification and the indwelling of the Holy Spirit must follow the miracle of salvation. We must not only be delivered out of the world but be delivered from any desire for, or inclination toward, the world. And that is another miracle! One tight spot after another! Why is it that the Lord allows these? There can be only one answer: They are to strengthen our faith in a miracle-working God! Why did Moses' parents defy the king's commandment and spare the baby Moses? They were counting on the miracle and worked toward the miracle. They deliberately prepared for the miracle by providing the ark, putting the baby in it and placing it in a strategic spot. And as they counted on the miracle God did not disappoint them! The miracle took



Mr. Spier

place and Moses was spared to deliver Israel.

How could Abraham arise early, take Isaac to Mount Moriah and prepare to offer him up as a sacrifice? Because he expected God to perform a miracle of resurrection, which in effect He did, as Abraham counted on the miracle. "Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. 11:19). Joseph dreamed of a throne and a place of authority, but it took a succession of miracles to get him there. And surely for Joseph it was "one tight spot after another"! But



God does not perform miracles for people who are too lazy to work, but He does extend His arm in supernatural power to see people through who in obedience to His command dare to undertake what is beyond their natural abilities. Mr. Spier, of the Bureau of Evangelism, calls attention to the dangerous living for which we must be willing if we expect God to work in this manner.

at the same time his life was one miracle after another and one victory after another.

The Lord deliberately put the disciples in a tight spot. They wanted Him to dismiss the multitude and send them home, hungry as they were; but Jesus said: "They need not depart; give ye them to eat." They replied that it was humanly impossible. Their very confession was the first step in trusting God for the miraculous. Humanly impossible! That is what He wants us to realize. With man impossible, but not so with God. Either Andrew or the little boy with the lunch must have been expecting a miracle. The childlike faith appears to have been the boy's. Andrew seemed to feel ashamed for having even mentioned "There is a lad here, which hath five barley loaves, and two small fishes," for he added, "but what are they among so many?" (John 6:9). Whether the people knew what was going on or not, the disciples at least had to count on the miracle for they had to seat the people in anticipation of the miraculous. And as they counted on the miracle they were not disappointed.

A modern writer in a book of fiction has tried to explain this miracle away by stating that all the people had food, but each was fearful of revealing the fact lest he might have to share with someone else. According to this man, when the boy revealed his lunch it put them to shame and they all followed his example, each one sharing with his neighbor. Efforts of this kind to explain away the miraculous call for greater credulity than does the Bible account itself.

Rev. J. D. Williams used to say: "Move in the direction of your prayers." That is another way of saying "count on the miracle"!

Another has said: "Live in the realm of answered prayer." We should not meditate upon or live in the realm of discouraging facts; live in faith. Which will we choose—discouraging facts or victorious faith? Especially as our hearts are burdened over unsaved loved ones we should look away from the discouraging facts that surround their present life and count on the miracle!

We face the supernatural powers of the kingdom of darkness these days and must have more than the ordinary. We cannot count on favorable circumstances, human wisdom or physical power. We must have the faith and spiritual courage that moves out, expecting the miraculous. We need to count on the miraculous in our Society and attempt greater advances that throw us more upon God. Our missionary responsibility is humanly impossible to fulfill. We need to count on the miraculous for our local churches too, which will make little faithful groups strong in spiritual power, able to attempt great things for God. We need to count on the miracle in our homes. Individually we need to count on the miracle in our giving to missions, not just attempting what we can afford but trusting God to perform some miracles for us in order to complete and exceed the estimate we made at convention time.

Let us rise above the ordinary

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and look to God in faith for a revelation of His miracle-working power. Count on the miracle and He will not disappoint you. Do not go down in defeat because the situation is humanly impossible to solve. If the Christian life is just one tight spot after another it can be also just one miracle after another!



A Worth-while Exchange

The story is told of a father who sat in his library with his little girl at his feet, happy and affectionate. She had around her neck a little necklace of common beads. Suddenly he asked her, "Darling, do you love me?"

"Oh, yes, Papa, I love you more than anything else in the world."

"Then," he said, "I want you to throw your necklace into the fire."

She looked up with a look of surprise and bewilderment. "Papa, do you really mean it?"

"Yes, my child, if you really love

me well enough to want to please me at any cost."

It is needless to describe the tragic struggle in that little heart but at last the sacrifice was made and she flung herself sobbing into his arms, crying, "Papa, I don't understand, but I do love you."

A few weeks later they were sitting in the same place again. The father took from his pocket a little jewel case and, opening it, brought out a beautiful necklace of real pearls, and said, "Darling, I want you to put these on your neck and wear them for me."

Her eyes filled with tears of amazement and love as she threw herself once more sobbing into his arms, and cried, "Now, Papa, I think I understand."

Some day we, too, shall understand that all that God ever asked of us was because of His great love and for our greater blessing. God grant that we may not understand when it is too late to make the unselfish choice and have the eternal recompense.—A. B. SIMPSON.

Sectional Summer Conventions

Mill City, Pa. July 6-15. Speakers: Rev. L. L. King, Rev. Emerson Ross, Rev. G. A. Bucher (Chile), Mrs. E. E. Stewart (French West Africa). Pastor Stephen Westfall, children's worker and pianist.

For further information write to Rev. Daniel Wallace, 815 Main St., Duryea, Pa.

Springtown, Pa. August 24-September 3. Speakers: Rev. D. C. Kopp, Rev. H. P. Rankin, Rev. Benjamin Jenkins, Mrs. B. C. Gibson (Israel), Miss A. C. Ryan (French West Africa), Rev. R. S. Roseberry (French West Africa). Rev. Harold Rhoads, children's worker, and Mrs. Benjamin Jenkins, pianist.

For further information write to Rev. Thomas Wilcox, 217 N. Twelfth St., Allentown, Pa.

Suncrest, New Brighton, Pa. June 22-July 1. Speakers: Rev. W. G. Weston, Rev. K. H. Kose (India), Miss Phyllis Taylor (Congo). Music by St. Paul Bible Institute group.

For further information write to Rev. F. Paul Henry, 615 Fifteenth St., Beaver Falls, Pa.

Edinboro, Pa. August 3-12. Speakers: Rev. C. J. Mason, Rev. David N. Clark, Miss Cecelia Lewis (French West Africa). Rev. Earl Freeland, music director.

For further information write to Rev. William McCart, 101 Lamberton St. R. 1, G., Franklin, Pa.

Ozone, Ark. Pinecrest Camp Meeting, July 27-August 5. Speakers: Rev. Nathan Penland, Rev. A. Schellenberg, Rev. Alvin Moser, Miss E. M. Bryant (Congo).

For further information write to Rev. George O. Hall, Drawer 33, Arlington, Tex.

Pepper Sauce Canyon, Ariz. July 2-8. Speakers: Rev. James E. Davey, Miss Janet Woehrer (India). Seminars for all ages.

For further information write to Rev. Donald M. Lloyd, Box 532, E. Fourth St. and N. Stuart Blvd., Eloy, Ariz.

Utah. July 1-8. Speakers: Rev. E. R. Burnette, Rev. and Mrs. Robert Galley (French West Africa).

For further information write to Rev. Hartvick Johnson, 825 N. Second East, Price, Utah.

Old Orchard, Me. July 30-August 5. Speakers: Rev. Ernest J. Bailey, Rev. Gilbert H. Johnson, Rev. and Mrs. Bernard Dunning, Jr. (Cambodia). Music by the Carter Gospel Team.

For further information write to Rev. Stanley B. Harding, 1311 Washington Ave., Portland 5, Me.

Educational opportunities, the gadgets of civilization,
even "religion," do not meet the longings of American Indians

A Religious Veneer Over Unchanged Hearts

The first of two articles

By MRS. WILLIAM DOXTATOR

WE, the American Indian people, are scattered throughout America. Thousands of us in this age of culture and civilization still worship images and take part in pagan rites. Younger reservation Indians, as well as the older ones, go to powwow worship. The noise of drumming tom-toms still sounds in the night watches.

Many Indians are bound by powers of darkness, not wanting to be loosed because of their blindness and ignorance. From the depths of my heart comes an anguished cry, for we are a people floundering in darkness. Our old people are set in their ways, knowing no language but their own. They want only their ceremonies, something to eat and a place to sleep. When they come to die they want little houses reared over their graves and to have the usual mourning and wailing.

But there are thousands of Indians in a class by themselves. As I write I put myself again in this class of people. Here we have a god—you can guess who he is. He it is that sent wolves in sheep's clothing among us and we are so blind we can't tell the difference. They make converts of us. They build beautiful schools, gyms and theaters, and provide plenty of sport. They teach us things for the outer man—but nothing about a new inner life. We were taught the sacraments and were made to understand that our church was the one true church. Wasn't St. Peter the first pope?

No time was lost filling our minds with miraculous things the saints and angels had done. The seven sacra-

With artless sincerity a young Mohican Indian woman describes the condition of her people. Persisting in the old ways, many of them deliberately avoid contact with the outside as much as possible. Others venture to adapt themselves to modern civilization or a "religious" life. All are equally lost and pitifully blind.

ments of our church must be drilled in so as never to be forgotten. Also we learned the Ten Commandments and the catechism. Finally we had taken in enough and were ready for our first holy communion, also our first confession.

A few years after this we were confirmed. There we all stood, clothed in white. As we waited for the bishop I tried to examine my conscience but couldn't seem to concentrate. This was a serious business and, believe me, we were taught reverence in our attitude while attending that school. White, said the Mother, stood for purity and a most pious attitude. I remember thinking we might be pious but I wasn't so sure if I was as pure as I should be, unless it meant the white garments, which were lovely. The girls looked like brides with their white dresses and veils.

I was also wondering if the bishop would slap our faces very hard or not. The Mother said the slap would remind us that henceforth we were surely born into the one true church, our most holy religion. We were taught never to go to another church except for a funeral, a wedding or some program not of a religious nature. None of us was to marry an "unbeliever." He or she

must first turn Catholic and the children from such a marriage be brought up in good Catholic homes of devout parentage.

The world looks at this class of people as very much better off than the reservation Indian. The pagans beat their tom-toms. We have our powwows in the public dance hall. We dance and kick and jump and tremble and would probably put the squaws on the reservation to shame. We dance to the music of popular orchestras, and their drums can match any of the tom-tom drums on the reservation or in Africa.

The Indians on the reservation have peyote to smoke, while we've gone one better (or should I say worse?) with our pipes, cigars, cigarettes and snuff. They have fire water and we all probably get it from the same source. They don't put on war paint except for exhibition. We, the smart ones, wear it all the while.

We have a great desire in our hearts to have an honest, true friend. It's hard to find someone like that, isn't it? We turn to someone that seems on the square and later find ourselves deceived and still wanting a friend. I don't know why our people don't like us to show our emotions. We're not to show heartache or pain when among white people or strangers. It isn't polite to do so. But I know that the Indian really craves to be loved—and I mean by other races. We would like to take part in rural life. But when we would be friendly we become stiff and usually shut up like a clam.

I can't think of anything more hopeless than the red man or any of the colored races. There is a great gulf fixed between us and the other races. We are lost in the sea of darkness on this earth and eternity of separation from God and His Christ in the next. If we try to live good lives we find we can't for our hearts are deceitful above all things and desperately wicked; who can know them?

My husband and I are of the Mohican Indian tribe. There's no longer a pure blood among us. What a mixed multitude we've become—a little bit of everything and not much of anything, rather mongrel. But we have a body, a soul and a spirit that can go either to heaven or to hell. All depends on our choice.

We married young. First a girl and then a boy were born to us. I think we could have gotten along if it hadn't been for the drink habit that had fastened onto my husband, Bill. At first he made the effort to stay away but soon was overpowered by the terrible appetite for it. Life is a torment in any language when drink comes into a home. There's always a fearful looking forward to what might take place when a person is in a drunken rage. It removes the earthly joy as well as the food out of our mouths and the clothes off our backs.

We lived an unsettled life. I was glad when we went to Grandpa Doxtator's home. We liked it. Marcella was born there. We had a roof over our heads and felt a certain measure of security. But we would be left completely alone for months with just occasional glimpses of my husband, and I started to have despondent moods or "dark streaks," as our people called them.

I'd brood all night long and couldn't rest. If I wasn't worrying over food for the morrow I was wondering when my husband might come home from the city, bringing other men along, and the week end would be spent in parties. There would be drinking and swearing. Eyes would be made black and blue, and blood from brawls would be all over the place. I'd lie there wondering if I should take the children and get out while the getting was good or hang around in the hope

that I could get some of the wages at least to buy flour, lard, sugar and tea. That was all we ever bought if we got money. Never did we buy candy or ice cream for the little ones. There was much heartache, bitter disappointment and humiliation.

I've read wonderful stories of women, real women of true gold, that stuck by the stuff and rode through all manner of hardship, heartache and tragedy too, and came up more than victorious, just as pure as before, and I wish I could write that I was that type of woman. How thrilled my heart would be if I could write of standing true.

I was about nineteen years old when on a Saturday night my sister Gertrude with two cousins and some fellows came along. My youngest cousin, Lucille, was just married. She was only fourteen years old, a beautiful girl. They told me to "put on my glad rags" and we'd go and paint the town red. I asked Grandpa if the children could stay with him and he agreed.

Down to my sister's we drove and soon she had me fitted for the dance (I didn't own "glad rags"). That was the beginning of a downward lunge, head first. Later I laughed like a mad woman when I thought what a good time I had had for myself and swore it wouldn't be the



Quotes from Our Contemporaries

Writing on the subject of a missing note in modern preaching, J. E. HARRIS, in *The Sunday School Times*, says:

"In making it clear that the gospel offers free, full pardon to those who believe on the Lord Jesus Christ, it seems to be overlooked too often that true faith includes repentance. We forget to explain what repentance is and what it requires. The result is what has been called 'easy believism' rather than saving faith. To correct this we must restore a missing note to modern preaching, the call to repent."

H. W. CRAGG, in *The Life of Faith*, writes:

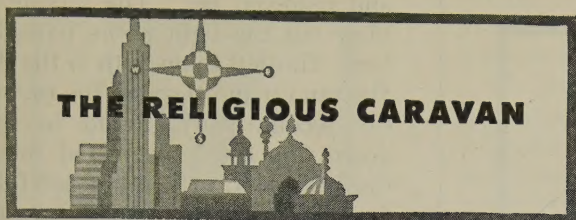
"Are you ready to say, 'Yes, Lord?' . . . If we do not say 'Yes,' then we cannot truly say 'Lord.'"

last. The old broad path of scarlet is wide and well worn, but it attracts fools like myself just as a light attracts the moth. God help people like that! To them it seems no one cares, because they know nothing of the true Light which lighteth every man that cometh into the world. They don't know anything about the true and faithful saying that Christ Jesus came into the world to save sinners.

To us He was a God high and lifted up and we didn't know that He could be touched with a feeling of our infirmities. We didn't know that it was not by works of righteousness which we had done but according to His grace He saved us. We had never heard anything like that. Our religion taught us the Ten Commandments but we were helpless and could in no wise keep them. They taught us to do good but we had not the power nor inclination. I formed some new commandments for myself, using the same ten but putting "Thou shalt" in front of all of them. I repeated them to my sister. That Frieda! She had a real religious complex, as we called it. She was completely scandalized and told my father. He took my sister Gertrude and me aside and tried to reason with us. It breaks my heart to think of him. He tried to bring us up in the right way. He wanted us to be good girls.

I told Dad that Bill didn't care; we'd both probably end up in hell anyway, and sometime he was going to really drive me mad and with my own hand I'd kill him. My father wanted us to see the priest. Gertrude relented and became a steady churchgoer again. But she continued the dances, the drinking and all the rest. Then she would go to confession and, keeping up her religious duties, was back in good standing. With me it was different. I could not and would not go to confession; that was out. If I might go to please my parents I'd lie like a trooper; I'd never confess any sins. I doubted that the priest would grant absolution, and if not, I'd have to do months of penance. I didn't want to go to church anyway. I had no clothes and I didn't want to pray. I didn't know what I wanted, but church was out.

(Continued on page 15)



DAVID R. ENLOW, Editor

AT HOME

Gospel Clinic opened in Dayton: The Gospel Clinic, an approach to people about the personal salvation of their souls," was opened in the downtown Knott Building in Dayton, Ohio. "We have dental clinics and medical clinics," explained Rev. Clyde L. Eldridge, evangelist in charge. "This is a clinic to tell people about the gospel, about the power of God unto salvation for everyone who believes."

Churches to build housing project for aged: Twenty Denver area churches have formed a corporation to build a \$1,500,000 housing project for the aged. Plans call for 150 units, valued at \$6,000 each, to be erected on a seven and one-half acre plot at the edge of a new residential district in East Denver. Ground breaking ceremonies are set for September 1, subject to Federal Housing Administration approval of the project.

Rescue missions more needed today: Rescue missions are needed more today than ever before because of the growing alcoholism, Rev. H. E. Eberhardt, superintendent of Central Union Mission in Washington, D. C., said in Erie, Pa. He spoke at the forty-third annual convention of the International Union of Gospel Missions. "Although there is less financial poverty today," Mr. Eberhardt said, "there is more spiritual and moral poverty, resulting in a need for gospel missions."

Bible Study Hour plans switch to NBC: Dr. Donald Grey Barnhouse, Philadelphia Presbyterian clergyman and editor of *Eternity* magazine, will transfer his Sunday morning radio program, the Bible Study Hour, from the ABC to the NBC network on July 1. Dr. Barnhouse has been speaking from the Epistle to the Romans on the Bible Study Hour for more than seven years.

MISSIONS

Reports fresh contacts made with Auca Indians: Fresh contacts have been made with the Auca Indians of Ecuador who massacred five American missionaries last January. Mrs. Peter Fleming, widow of one of the five, reported that Missionary Aviation Fellowship planes had flown over the "Terminal City" village where previous contact was made and "at least some of the Indians there seem still to be friendly." Light aircraft circled

at a low altitude over the village near the Curaray River east of the Andes, she said. It was in this way that contact first was made with the Aucas.

Literacy experts for Africa: The Committee on World Literacy and Christian Literature will send a training team of five specialists to Tanganyika, East Africa, this summer to help develop a more extensive literacy and literature program. Tanganyika has about 8,000,000 residents, and approximately 75 per cent cannot read. The present school system serves only about 40 per cent of the children. The three-month campaign will involve three major aspects: teaching illiterates how to achieve functional literacy; training writers who can supply new literates with simple, effective materials, and teaching literacy workers how to organize and conduct literacy campaigns. Charts using the "picture-word-syllable" method have been prepared during literacy campaigns in sixty countries. A graded series of booklets, "The Story of Jesus," has been printed in fifty-six languages in twenty-seven countries. These have helped the new literates to stretch their vocabularies until they may read the Bible in their own language.

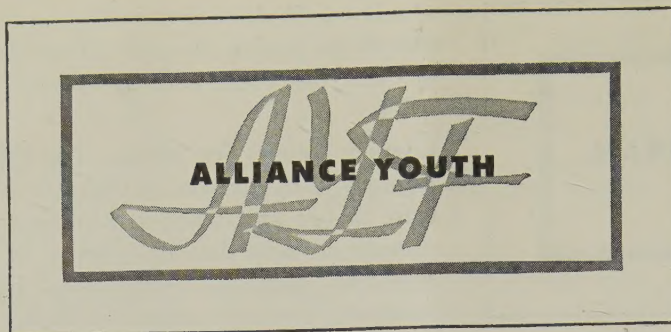
THE PRESS

Religious publications unaffected by postal increase: The House Post Office and Civil Service Committee approved a bill raising mailing rates for second-class publications but leaving the rate for religious and other nonprofit publications unchanged. The measure, if adopted by Congress, will widen substantially the difference between postage rates for religious publications and those paid by newspapers and secular magazines.

PEOPLE

Tennessee layman named Presbyterian moderator: David W. Proffitt, of Maryville, Tenn., department store owner and a former farmer, was elected moderator of the Presbyterian Church in the USA at its 168th General Assembly in Philadelphia. He succeeds Dr. Paul S. Wright, of Portland, Ore. Mr. Proffitt is the second layman to be chosen for the post. Wilbur LaRoe, Washington attorney, was moderator in 1948.

Wheel-chair youth to become evangelist: Confinement to a wheel chair for most of his twenty years has not dampened Robert Montgomery's ambition to become an evangelist. He is scheduled to receive a diploma June 4 in the auditorium of New Castle (Pa.) High School, along with the graduating members of its senior class, although the living room of his home was his only classroom. He completed all the required courses for an academic degree at home under special tutorship. After getting the diploma, Robert plans to continue the studies he has been taking by mail for the last two years from Eastern Nazarene College in Boston. He hopes to be ordained and go into full-time service as an evangelist in another three years.



The Conversion of a Wild Man

By CHARLES G. FINNEY

Quite frequently during my meetings there were cases of bitter opposition on the part of individuals. I recollect a very striking instance of opposition during a series of meetings in Philadelphia. A certain man had a very friendly and intelligent wife, and was himself, as I afterwards found out, very intelligent. He was, however, a skeptic and had no confidence in Christianity whatever. His wife came to our meetings and became very much concerned about her soul. After a severe struggle of many days she was thoroughly converted. As she attended meetings frequently and became very much interested, it soon started to attract the attention of her husband and he began to oppose her being a Christian. He had a very hasty temper and was a very athletic man and of great resolution and fixedness of purpose. As his wife became more and more interested, his opposition increased until he finally forbade her to attend the meetings anymore.

She then called to see me and asked my advice with regard to what course she should take. I told her that her first obligation was to God; that she was undoubtedly under obligation to obey His commands even if they conflicted with the commands of her husband; and that while I advised her to avoid giving him offense if she could and do her duty to God, still in no case to omit what she regarded as her duty to God for the sake of complying with her husband's wishes. I told her that as he was an infidel his opinions on religious subjects were not to be respected and that she could not safely follow his advice. She was well aware of this. He was a man who paid no attention at all to religion except to oppose it.

In accordance with my advice she continued to come to the meetings and swiftly grew in grace and had great faith and peace of mind and enjoyed much of the presence of God. This highly displeased her husband and he finally went so far as to threaten her life if she attended another meeting. She assumed this was but another empty threat and calmly told him that, whatever it cost her, her mind was made up to do the will of God.

One Sunday evening when he found she was going to the meeting he renewed his threat that if she went he would take her life. She told me afterwards that she had no thought that it was anything but a vain threat. She calmly replied that she felt it was her duty to go to the meeting and so she went. When she returned she found him in a great rage. As soon as she entered the door he locked it after her, took out the key, and then drew a dagger and swore he would take her life. She

ran upstairs. He picked up a light and followed her. The servant girl blew out the light as he passed by her. This left them both in the dark. She ran up and through the rooms in the second story, found her way down into the kitchen and then to the basement. He could not follow her in the dark and so she escaped through a basement window and spent the night at a friend's house.

Taking it for granted that he would be ashamed of his rage before morning, she went home early and as she entered the house discovered that he had spent his rage tearing the house apart. As soon as she was again in the house he once more locked the door, drew the dagger and threw himself upon his knees and swore that he would now kill her. She fled upstairs but he followed her quickly. From room to room she ran, with him ever just a few paces behind. Finally she entered a room from which there was no escape. She turned around and faced him.

She threw herself upon her knees as he was about to strike her with his dagger, and lifted up her hands to heaven and cried for mercy upon herself and upon him. At this point God arrested him. She said he looked at her for a moment, dropped the dagger and fell upon the floor and cried for mercy for himself. He then broke down and begged God's forgiveness and hers, confessed his sins to God and sought mercy.

From that moment he was a wonderfully changed man. He became one of the most earnest of Christian converts and a great personal friend of mine.

Lord, Speak to Me

Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children lost and lone.

O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

O fill me with Thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show.

—FRANCES RIDLEY HAVERGAL.



Difficulties and Miracles in Japan

By MRS. ANNE F. DIEVENDORF and MISS R. MABEL FRANCIS

We are hearing on every hand, "Gospel work is very difficult in Japan today. It is slow, uphill climbing." And while this is true we are assured that this is the day of salvation for this nation. Here and there we are seeing miracles of grace.

In one of the more remote outstations we met a paralyzed woman who had not walked for years. In her infirmity she had become steeped in her heathenism. But she heard the message and saw the emptiness and darkness of her heathen faith. She found peace through Christ. In her new joy she wanted to go and tell the priest of the temple, but how could she get there? It came to her to borrow crutches and faith was given her to walk. She said to the priest, "In the past I have followed your teaching, but now I have found the true God and I have come today to cut all connections with this temple." He was so amazed to see her walking and to hear her bold words that he had no reply. She is going on witnessing.

Another woman, notorious for her cruelty to the young wife of her son, heard the message of the cross and light broke into her heart. She then saw her ugly sin. After confessing her sin she went home and apologized to the daughter-in-law (an unheard of thing in Japan) and the Lord gave her real victory. She went also to the neighbors who knew her reputation and told them, "I have found the true God and He has changed my heart. He has also changed my family. Even my daughter-in-law seems to be a different per-

son. He is a wonderful God who can change a person's heart after sixty years of stubborn living. Don't you want to know Him too?"

We have previously written of the flock worshiping in a hall rented from a labor union. Every few Sundays at the convenience of the union they must hold their worship outside, sometimes in the wind and rain.

These Christians have been valiant in their efforts to gather funds for a new building. In the first place, the securing of the land in a desirable place was nothing short of a miracle. Then they doubled their efforts. Some who had already worked long hours took evening jobs to bring in a little. Others did piecework in their homes until late at night. The children did not come behind. They gathered old newspapers and empty cans, which are saleable. On Sunday when they come to Sunday school they are loaded down with discarded things which they have gathered. It all brings in a little; but more, it helps them to feel they are building a church.

On New Year's Day, when everyone likes to be dressed up for festivities and to visit their friends, the Christians gathered to clear the land. They worked with all their might clearing refuse and dragging it away. But there proved to be more work

A new statue of the Goddess of Mercy erected in Kyoto, Japan, in 1954, is indicative of the resurgence of idol worship.
A. G. BOLLEBACK



than they could do in one day, so that in all they put in five days before the land was cleared. Snapshots of the group at work show dirty hands but happy faces.

Their latest plan was to issue little folders of "Self-denial Coupons," some for 10 yen and some for 100 yen. There are five hundred of these folders in circulation. The children come with a couple of the 10 yen coupons. "I went without an apple" — "I went without some cakes." Others come saying, "I walked instead of riding on the bus. I did without my favorite magazine this month," and bring 100 yen.

The foundations have been laid, the cornerstone ceremony held, and now the framework is up. Before long we shall be writing you of the completion of the building and the joy of the people in seeing how God has blessed their "mite" and increased it, a testimony to His faithfulness.

When we visited the church at Ozu, we found a group of young Christians recently baptized. In their testimony nearly every one of them said that they had been brought to the Lord by the witness of some bright, victorious Christian.

While we are seeing instances of God's working, yet our hearts cry out for a general awakening that will stir our people to greater soulwinning. We thank God for the wonderful uplift from Billy Graham's ministry in Japan. All our workers without exception were deepened and renewed in vision.

Please continue to pray. The rapid rise of the old national spirit makes the conflict very acute.

Huê Reopened

By REV. I. R. STEBBINS, Viet Nam

After fifteen years we are back in Huê, sixty miles south of the seventeenth parallel, the dividing line of Viet Nam. No missionary has been here since we left in 1941. Then there were churches in six centers, an outstation among the tribes, and a church in the mountains. Today we find but scattered remnants. Two preachers were shot and killed during the Viet Minh uprising. Huê is now a genuine Vietnamese city, with no French. The challenge is tremendous and the opportunities are wonderful. Pray for us.

A Prince in Israel

John A. MacMillan

By REV. HAROLD M. FRELIGH

ON TUESDAY, May 15, 1956, at Nyack, New York, Rev. John A. MacMillan entered the presence of the Lord. He would have been eighty-three next October. He is survived by his wife, *née* Alice E. Sherwood, whom he married in 1936, his son Buchanan and wife and their three children, as well as numerous others who have been blessed, either directly or indirectly, by his ministry.

Mr. MacMillan was a prince in Israel. He was princely in character which stemmed from an early experience with the Lord, dating back to his youth. In his late teens he held official positions in the Presbyterian Church, and in his early twenties was an elder. Those in need of help instinctively turned to him for support.

Mr. MacMillan was princely in his conduct. There was nothing mean or cheap in his conversation. To talk with him was to be ennobled. He had a keen sense of humor but with well disciplined restraint, a gracious approachability without unworthy familiarity, a considerateness of others without compromising his own convictions. The devotion of his wife and the admiration of his grandchildren witness to his godly, yet spiritually natural, life. Students who attended him during his last illness found themselves uplifted. They came to help and were helped; they came to be a blessing and were blessed.

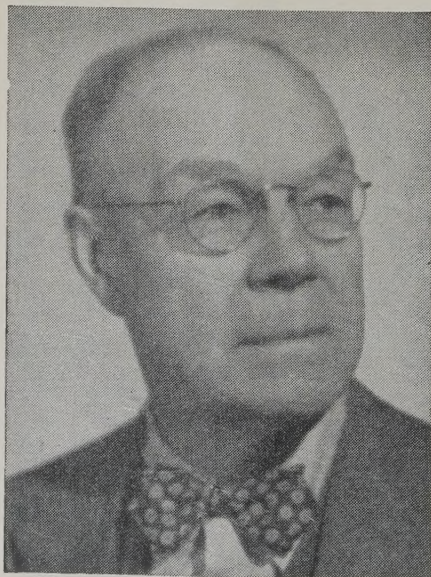
Prayer was one of the greatest expressions of Mr. MacMillan's Christian conduct. He was in touch with the Throne. He knew the authority of Jesus' name, and saw demons cringe and depart. He waged conquests in heavenly places that bound the power of Satan and set captives free. Praise was also an accompanying characteristic. During the last

months, when he at times suffered much pain, he continued to praise the Lord. Affliction did not stifle his song. On one occasion, when his pastor was calling on him, Mr. MacMillan said he was ready to go any time the Lord called him, and then remarked dryly that the Lord had missed a number of good opportunities.

Mr. MacMillan was princely in his career. He went to school in Toronto, Canada, where he was reared, but at sixteen found it necessary to start working. Though he never finished high school, he continued his education by correspondence courses and extensive reading. He acquired a self-education that surpassed many who have had formal educational advantages. His quiet energy found an outlet through publication work. He learned the printing trade and, with a partner, formed the Armac Press, well known in Toronto for many years.

His religious life also found its out-

John A. MacMillan



let. From his youth he was intensely interested in missionary work. He was on the board of a Canadian mission to India for a number of years, and for a while seriously considered going to that field. But God had other avenues for his life. He became active in Bible class work among the Chinese in Toronto, and for some time was director of the Chinese Christian Institute. This, together with his printing and publication work, was the steppingstone to the next field of service.

In 1923 Mr. MacMillan, now married and with one son, took his family to Wuchow, Kwangsi, South China, to direct The Christian and Missionary Alliance publications there. Most men at the age of fifty would have felt more like retiring than entering this new venture of sacrifice. After three years in China, he was sent by the Board of Managers to be chairman of the Alliance field in southern Philippines. There he organized the Ebenezer Bible Institute, which is still functioning as an active missionary agency in that country. Here also he left a part of himself when his wife died. The next year (1929) he and his young son returned to the homeland.

It was no time to cease working for the Lord, however. Several more years as a home pastor were added to his record. Then he was called to New York to be associate editor of *THE ALLIANCE WEEKLY*, where he served for sixteen years, resigning in 1950. In addition to this he taught in the Nyack Missionary College.

Mr. MacMillan's writings have become well known both through his articles in *THE ALLIANCE WEEKLY* and through his booklets. *The Authority of the Believer* and *The Authority of the Intercessor* have had a wide circulation, even in foreign lands. His lucid, simple style in dealing with profound subjects gave his writings an appreciative acceptance. There are multitudes who have come under his influence in the classroom or by personal counseling or through his writings. He was also the author of the adult Sunday school quarterly published by Christian Publications, Inc., a ministry which he continued until just a few days before his death. Only four days before his death he was at his typewriter preparing the lessons and

(Continued on page 15)

THE ALLIANCE WEEKLY

THE GROWING SUNDAY SCHOOL

ALMA L. GILLES, Editor

How Effective Is Your Teaching?

No matter what age level you teach, your influence will leave its mark on your pupils for years, perhaps for life. What you are spiritually and what you teach are tremendously important.

Your job is not merely to teach the Word. You must prepare your pupils to receive God's Son as their personal Saviour and help them to grow in faith.

A Nursery teacher lays a foundation for acceptance of Christ later by helping the child to love God and to express thanks for the things he enjoys: Mother, Daddy, baby, new shoes, flowers, Baby Jesus.

The Beginner teacher builds further by introducing the child to God as a loving heavenly Father, leads him to fully trust God and the Lord Jesus, and teaches Christian virtues in everyday living.

His Primary teacher gives him a fuller knowledge of Christ and His salvation, gives him an opportunity to accept Christ, and teaches the Bible standard of conduct.

The Junior teacher, too, makes a strong plea for a personal commitment to Christ. Bible truths are more fully explained and applied to daily conduct.

One who teaches a young person must challenge him to live triumphantly for Christ and to be loyal to Him. Of course, he needs to know the great doctrines of the faith. But if he is not challenged to study the Word, to pray and to live wholly for Christ, these truths will have little effect on him personally.

Make sure that your teaching counts for eternity. Give yourself wholly to Christ, read the Word and pray, adequately prepare your lessons, know each pupil and apply Bible truth to the needs of each one.

You teach by what you are and what you do. Your ministry is limited by your own spiritual life and vision. You may teach pupils to lead better lives and be better citizens, and nothing more. Or you may lead pupils to Christ and teach them to live for Him and His service.

"Whole-Bible" Lessons Offer Helps for Teachers

Teaching isn't easy. And most Sunday school teachers readily acknowledge that they need help. In fact, they are eager to know how to teach the Word of God more effectively.

Where can you find illustrations to help "put across" a truth? How do you lead a Junior child to Christ? How

can Bible truth be applied to the everyday lives of the pupils? These are just a few of the questions teachers are asking.

Because teachers want help, the Publication Department has been eager to provide Christian and Missionary Alliance Sunday school teachers with lesson materials that would give them the help they need.

The new *Whole-Bible Graded Series* are tools to help teachers unfold the Word of God in a clear, understandable way and to help pupils put these truths into practice in their daily living. Each lesson has a clearly stated aim. This helps him stick to the point and not attempt to stress a half-dozen different applications which may be in the Scripture portion being studied. Too many applications at one time only confuse the pupil.

A memory or key verse is carefully selected which sums up the spiritual truth and from which the aim is usually taken. This verse is used in various ways, all of which help to make an impression on the minds and hearts of the pupils.

Suggestions for worship services are planned especially to open the hearts of pupils to receive the truth to be taught in the class period later.

The lesson presentations themselves are carefully worked out. Introductions catch attention and lead pupils into the lesson. Bible stories for children are written in the vocabulary the teacher will use in telling the stories. The teacher may present the lesson as it is given in the manual without fear of "going over the heads" of the boys and girls.

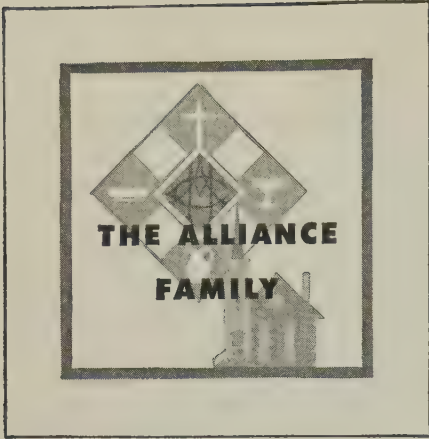
All through the lesson presentations for the various age levels, practical and up-to-date illustrations are given to make the truth clear. Visual aids are built into the lessons for youth. They further clarify the truth and help to impress it more deeply on minds and hearts. Always there is a heart-searching application of spiritual truth.

The Whole-Bible lessons give plenty of opportunity for expression too. Suggestions help pupils put into practice the truth they have heard.

Pupils' manuals present a variety of activities, according to the abilities and interests of the various age levels. There are no questions just to give the child something to do or to require him merely to repeat some bit of information. All questions are "teaching" questions. They help the pupils to learn and retain the Scripture truth.

Teaching helps are woven into the teachers' manuals. By following the suggestions given, thoroughly preparing and praying for God's guidance, the teacher's efforts will be effective. Teaching is not easy; it requires time for preparation and practice. But teaching is easier when lesson materials offer thorough helps.

If you have not yet seen copies of the official Christian and Missionary Alliance materials, *Whole-Bible Graded Series of Lessons*, write for free samples to Christian Publications, Inc., Third and Reily Streets, Harrisburg, Pa.



CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Rev. and Mrs. John S. Swift and children, Patricia, Kenneth, Keith and John, sailed from Los Angeles on June 9 for Peru. Mr. and Mrs. Swift first went to the field in 1950 and are now returning for their second term of service.

On Furlough

Rev. and Mrs. John D. Ellison and children, Ruth and Theodore, arrived in New York on June 12 from Thailand. Mr. and Mrs. Ellison went to Thailand in 1951 and are now home for their first furlough. They have been stationed at Surin, working among the Cambodian-speaking people.

Church Dedicated in Montreal

The Christian and Missionary Alliance has been ministering in Montreal, Canada's largest city (pop. 1,500,000), since 1926. During its history the congregation has moved from one rented location to another, meeting many problems that challenged their faith. Mon-



Rev. and Mrs. John S. Swift and family, Peru

treau is nearly 80 per cent French-speaking and Roman Catholic.

Almost two years ago the Lord laid it upon the hearts of the congregation to start a Sunday school in a thriving new area of the city, Ville Saint Michel, where there was no Protestant witness. The Sunday school met with the blessing of the Lord from the very first Sunday, and soon regular church services were started. Subsequently two small lots were purchased at 6969 Pie IX Boulevard, and an attractive church has now been erected to the glory of God at a total cost of \$50,000.

During the building program the congregation was very conscious that the God of Elijah still works today. Numerous problems were solved through answered prayer, and over \$20,000 was received in cash. The church is furnished with light oak pews and contains six Sunday school classrooms, nursery and pastor's study.

The church was formally dedicated on April 29, as Rev. Nathan Bailey, District Superintendent, preached to an audience of 275 persons and Dr. H. M. Shuman, President-Emeritus of The Christian and Missionary Alliance, offered the dedicatory prayer. Dr. Shuman continued in Montreal for a week of meetings, challenging the congregation in the truths of the Deeper Life. The Holy Spirit made God's presence very real throughout Dr. Shuman's ministry. Rev. Richard W. Bailey is pastor.

Missionary Treasury

★ ★ ★ ★ ★

May, 1956

General Fund	\$294,170.17
Designated Specials	31,861.16

Our hearts are rejoicing at the splendid income that is being received in the General Fund during the first five months of 1956. The income reported above for the month of May is the highest monthly income for this year.

Funds are being received at a sufficient rate to maintain our missionary commitments. Urgent prayer is requested that visas and government approvals may be obtained for the sending forth of our 102 missionary appointees during 1956.

Gifts for the month of May are covered by our receipts Nos. 6252 to 7847 and 432 to 524. If you failed to receive a receipt for your contributions, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd Street, New York, New York.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Bernard S. King
Treasurer.

THE ALLIANCE WEEKLY

The interior of the new Alliance church in Montreal, Canada



Sunday

DAILY READING—Colossians 4:1-11.

DAILY TEXT—"A faithful minister and fellowservant in the Lord" (verse 7).

One of the highest qualities of a great life is to inspire others with its own spirit and aims, and reproduce its work in other workers. The divine Master has done more through the workers than through His own personal ministry. And so the great apostle Paul had the peculiar gift of setting others to work and so communicating to them the principles and objects for which he lived that his life was reproduced in them. Paul was the center of a glorious cluster of men and women who finely represent the manifold gifts and ministries of the Spirit. A number of them are brought to the front in the incidental allusions and the personal salutations of this epistle and, as we have said, they together form a composite picture of the ideal Christian worker.—A. B. SIMPSON.

Monday

DAILY READING—Matthew 26:36-46.

DAILY TEXT—"Watch and pray, that ye enter not into temptation" (verse 41).

Many of our highways are marked today with the sign "Radar Controlled." Airplanes are radar controlled and make safe landing through the fog where there is no visibility of the ground above the fog. There is even a more remarkable control than radar. It is prayer control. It is possible for the whole of life to come under the direction of prayer control. The life of Jesus was so ordered and directed. He was in constant communion with the heavenly Father through prayer. All of his steps and actions had about them the protective curtain of prayer. Prayer defense is our strongest protection. Prayer control is the safest control for all of life's directions. When our prayer defense is weakened, the enemy comes in like a flood. Satan is always alert to any weakened prayer defenses. These weakened defenses become the doorway of his entry.—THE HERALD.

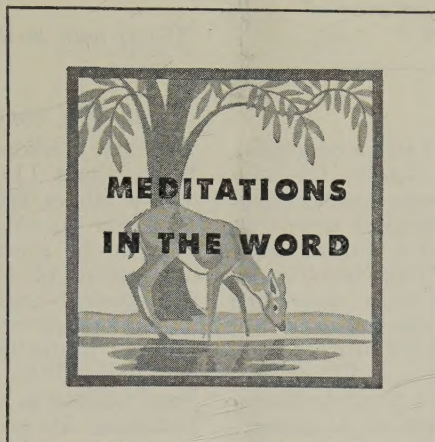
Tuesday

DAILY READING—Hebrews 11:1-10.

DAILY TEXT—"Without faith it is impossible to please (God): for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (verse 6).

We must believe God's Word and we must believe that it is as valid for us as it was for those to whom it was immediately given. We must believe that God is true to His Word and that as Christians it is wrong to take thought for the morrow. We are to learn to exercise the art of believing prayer, and if we adopt this attitude to the Bible we will find how wonderfully true God is to His Word. Not to be-

lieve Him is to make Him both a liar and a perjurer, and we would not dare to openly make such charges with our lips. Let us see, then, that we make not such charges in our hearts through unbelief. We can only pray aright when we adopt an attitude of faith to His promises.—EVANGELICAL CHRISTIAN.



Compiled by EDITH M. BEYERLE

Wednesday

DAILY READING—Mark 4:35-41.

DAILY TEXT—"Peace, be still" (verse 39).

O Master, Thou who long ago didst calm

The wild and angry waves of Galilee,
Look down upon a troubled world today

From Thy great throne and hear our anxious plea

For help; the winds and waves rise mountain high

On every hand, and threaten hard to fill

And overturn our ship of life, and oh,
We long to hear once more Thy "Peace, be still."

It may be, Lord, that Thou didst calm the Sea

Of Galilee at Thy disciples' cry—
Because they gave up all and followed Thee,

And can it be that Thou dost us deny
Because Thy humble footsteps we have spurned?

Oh, dost Thou turn, dear Lord, from us away

Because so few there are who follow Thee—

Who truly follow after Thee today?

—CORA BAKER HALL.

Thursday

DAILY READING—James 4:6-17.

DAILY TEXT—"Submit yourselves . . . to God" (verse 7).

I am now brought to some measure of submission, and I resolve to wait till I see what my Lord Jesus will do with me. I dare not nickname or speak one word against the all-seeing and

overwatching providence of my Lord. I see that providence runneth not on broken wheels. But I, like a fool, carved a providence for my own ease, to die in my nest, and to sleep still till my grey hairs, and to lie on the sunny side of the mountain in my ministry at Anwoth. But now I have nothing to say against a borrowed fireside and another man's house, nor Kedar's tents, where I live, being removed far from my old acquaintances, my lovers and my friends. I see that God hath the world on His wheel, and casteth it as a potter doth a vessel on the wheel. I dare not say that there is any inordinate or irregular motion in providence. The Lord hath done it. I will not go to law with Christ, for I would gain nothing of that.—SAMUEL RUTHERFORD.

Friday

DAILY READING—Genesis 7:13-24.

DAILY TEXT—"The flood . . . bare up the ark, and it was lifted up above the earth" (verse 17).

The flood waters, which could have destroyed the ark as they did everything else on the earth, under God's supervision were made to bare the ark up and up until finally it rested upon a mountain (8:4). In like manner, under God's governing hand and divine control, the waters, yes, even floods, of circumstances which His children encounter during their lives down here on the earth, if they accept them as being either the directive or permissive will of God, will never drown them. They will lift them to higher and still higher heights until their hearts "rest" upon a mountain of spiritual attainment and experience which never could have been their portion otherwise. Then shall they sing with the poet:

"Is not this the Land of Beulah?

Blessed, blessed land of light;

Where the flowers bloom forever,

And the sun is always bright."

—PAMELL.

Saturday

DAILY READING—James 1:1-12.

DAILY TEXT—"Let patience have her perfect work" (verse 4).

It seems to mean, Let it have its full fruit or effect. And what is the fruit which the Spirit of God is accustomed to produce hereby in the heart of a believer? One immediate fruit of patience is peace, a sweet tranquility of mind, a serenity of spirit which can never be found unless where patience reigns. And this peace often rises into joy. Even in the midst of various temptations, those that are enabled in patience to possess their souls can witness, not only quietness of spirit, but triumph and exultation. This both

"Lays the rough paths of peevish nature even,
And opens in each breast a little heaven."

—JOHN WESLEY.

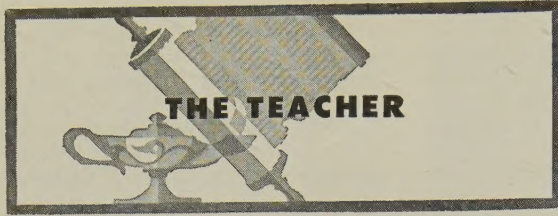
SUNDAY SCHOOL LESSON—JULY 8, 1956

Jesus Is the Son of God

Hebrews 1:1-3; 2:1-4; 6:1-3

GOLDEN TEXT

"[God] hath in these last days spoken unto us by his Son."
—Hebrews 1:2.



BACKGROUND AND LESSON ORIENTATION

The divisions created in the Church by the Pauline emphasis upon the revelation of God's grace to the Gentiles favored the growth of a Gentile majority in church membership. This pattern of development, plus the historical trend of Judaism, issued in an ultimate separation of the two factions. Christianity thus became virtually Gentile. Two New Testament books are written against Judaism as a doctrine: Romans and Galatians. The Hebrews epistle seems to be written to Judaism as an attempt to present Christ as the Son of God and the only Saviour of both Jews and Gentiles. History has put the Jew at the crossroads of a great decision. It has put the Christian Jew on the horns of a greater dilemma. This epistle is an appeal to the faltering Jew. It shows him that returning to Judaism is not an escape.

SIMPLIFIED OUTLINE

1. God's finished work in His Son—Hebrews 1:1-3.
2. God's final work calls for obedience—Hebrews 2:1-4.
3. Active faith now necessary—Hebrews 6:1-3.

COMMENTARY ON THE PRINTED TEXT

1. *God's finished work in His Son* (Heb. 1:1-3).

God, the God of Israel's glorious past, has utilized many means in many periods in making Himself known to men. In Israel's case He revealed Himself to the fathers in the sphere of prophetic oracles and divers interpretations of His will in history. This has all been crowned with one tremendous, completely sufficient and final unveiling in His Son, Jesus. God has spoken sufficiently. He intends to say no more.

The Son is a personal revelation, the brightness of God's own glory and the express image of His own person. He is the sustaining power of the created universe and the sovereign Lord of all the stewardship of the ages. He is God's offering for the sin of men. God's revelation was redemptive in its inception, its outworking and its climax. This Son is now seated with authority, the inheritor of all of God's many promises (Psa. 2:6-9). All that Jehovah was to Israel under the old

KEY WORD ANALYSIS

- (1) "Worlds"—*aionas* (1:2); rather, "made the ages." Christ is here represented as the sovereign Lord of the ages which is more than the agent in the creation of the world. He is *both*, but the former is emphasized here.
- (2) "Let them slip"—*pararreo* (2:1); literally, "to flow past or glide by." Thus the danger described is to miss

covenant, Jesus is under the new; yea, far more than that—He is now a personal Saviour and High Priest.

2. *God's final work calls for obedience* (Heb. 2:1-4).

The nature and scope of Christ's ministry indicate that there is no need for a further revelation. His Son is His final gift for man. None other is needed. The logical consequence of the facts is this: the man who does not utilize this work of Christ has no further hope, no second chance. Christ is not an optional matter with men; He is inevitable. Let God's judgment of angelic hosts be a warning to careless man!

The teachings of Christ and the apostles (v. 3) is God's attestation of the veracity of these facts. He put His stamp of genuineness on them by signs, wonders and miracles which accompanied the preaching of His Word. Finally, God endowed His servants expressly for the purpose of making these facts known to men. Neglect of such a message, such a provision, invites doom.

CONTEXTUAL CONSIDERATIONS

The three portions which comprise the printed lesson actually constitute (1) the introduction to the epistle (1:1-3), (2) a strong appeal to loyalty to Christ in the spirit of a solemn warning, and (3) an exhortation to go on with Him in the spirit of warm confidence in the writer. The atmosphere of Hebrews is warning, exhortation and encouragement—perhaps in that order of importance. If apostasy from Christ is anticipated, to whom do these Jews expect to turn? In the light of God's dealing, apostasy is doom. Can one embrace the dead symbols of Judaism which have now been fulfilled in Christ? The sacrifice of Christ is final and sufficient. To go back is to despise God's last word and last act in world redemption. Going on may entail suffering and sacrifice, but a cloud of witnesses is watching.

carelessly one's opportunity by sheer negligence. The writer emphasized that *today* was the time to act.

(3) "Principles"—*arches* (6:1), the first things that you learned about Christ. Spending too many years in the primary grades of school is the imagery here. The writer is urging his readers to pass the danger zone of spiritual immaturity.

3. *Active faith now necessary* (Heb. 6:1-3).

Having set forth the superiority of Christ's heavenly authority as well as His superiority over Moses and the law; having shown that true inward rest is achieved by faith; having shown that provision for the achievement of victory over sin lies in Christ's high priesthood, the writer now warns his readers against spiritual stagnation and passivity. Full provision for spiritual growth must be either utilized or despised. Therefore, leave behind the babyhood of your religious efforts and become men in faith and spiritual vigor, maturity and vision. Do not be a continual quibbler and caviler over foundation doctrines. Demonstrate your relation to the Vine by your normal growth and development in the sphere of fruitfulness.

To conclude his point the author expresses complete confidence that his encouragement and exhortation will be heeded. It is his warm confidence that captures the hearts of his readers.

HELPFUL HINTS FOR LESSON PREPARATION

- (1) Do not try to include too much of the context. Even one chapter of Hebrews is too much for one lesson. Major on the actual units of truth selected.
- (2) Let the sufficiency

of Christ's redemption be the hub for the wheel of your lesson. (3) Do not let the problem of 6:4-6 lure you away from the main drive. Concentrate on 6:1-3 or you will end in a dilemma rather than a delight.

John A. MacMillan

(Continued from page 10)

left the following in his machine. It is a fitting word that speaks for itself and for him and for his Lord:

Think how Christ watches over us and longs to enrich us with all the treasures of His grace. "All that I have is thine," saith He. How He would array us and beautify us with heavenly gifts; in place of our ill-temper and selfishness He would give us gentleness, patience, forgiveness, love. To do this in us, He has given us Himself in all the shame and agony of the cross. Now in His high glory He makes all things to work together for our good.

Of Mr. MacMillan it can be appropriately said, "Blessed are the dead which die in the Lord . . . their works do follow them."

Unchanged Hearts

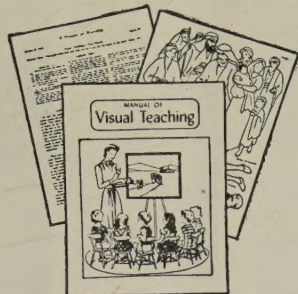
(Continued from page 6)

Dad was worried something might happen to little Marvin, and I confess I always had that burden too because he wasn't baptized. We could only baptize in emergency. But I promised to get him baptized. We went right on in our sins. I always used to say we should eat, drink and be merry for tomorrow we might all be dead and in hell. How I loathe those words now. I can't describe the awful agony in my heart as I saw my sister Gertrude cut off with terrible suddenness. My cousin Richanda drank a bottle of carbolic acid and died a terrible death. Little Lucille went riding with a man not her husband and was driving his car when she hit a culvert and her neck was broken.

My cousins were killed before I was saved and nearly our whole gang was cut off. Only my sister and two others were living after I was saved. I think I was the worst in the bunch. I didn't have anything to live for. Marcella was growing up, and Marvin too. Soon they'd follow in our pathways. I couldn't bear the thought. All my joy—if anyone can call carousing joy—had turned to ashes. I could only sit hungry, tired and blue, and brood over these things. I was afraid in storms for fear I'd be struck with lightning before I was ready to go. I knew I was going to hell. I was condemned; I'd never get to heaven. I knew Mar-

cella and Marvin would go to heaven. Sometimes I would awake in the night and turn on a light to look at them. How peaceful they were. I'd cry and cry and curse Bill and curse the farmers because they had so very much to eat and we were starving.

They seemed to enjoy my suffering and Bill didn't care; no one cared. I did that a lot—got up and looked at the children. My, they were dirty little ragamuffins! They would sleep and sleep and wouldn't go to hell. I would have Marvin baptized.



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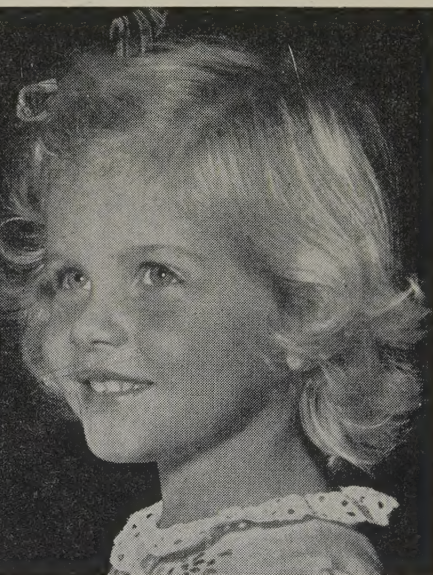
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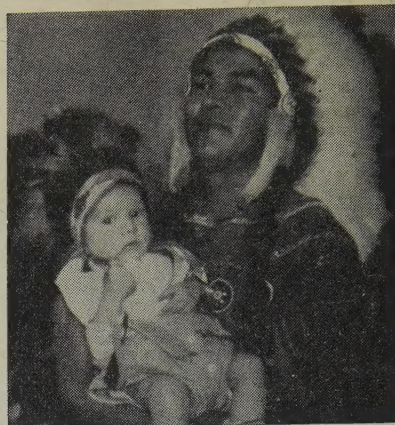
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Herman Williams, a Navajo Indian from Arizona, with his son. He has graduated from the Mo-kah-um Indian Bible School at Cass Lake, Minn.



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